rilty, being segregated, when this world was made, a certain sphere of flame or fire did first arise Attil encompass the air, which surrounds this eattli (as a bark doth a tree), whifch being afterwards broken, and divided into smaller spherical bodies^ constituted the sun and moon tod all the stars.— Which Anaximandrian Cosmopoeia. was briefl^ hinted at by Aristotle in these words, w

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, Phys.l.l.c.4.

oi C€ £jc *TOV* fvoe, fvovcrac T«C cvavrtorijrac, €/c-

kplvovaiv, a><r7T£p 'Ava^ijuavSpoc ^rjtrt*
Some **philosb***

jihers generate the world by the secretion and segregation of inexistent contrarieties, as Ahaxiiiian-der speaks. — And elsewhere in his Me- L 14 c 4 taphysics, he takes notice of 'Aya^av-Sppv TO jueyjua, Anaximaiidef s fnixture of things. — Whence we conclude, that Ahaximaiider's Infinite was nothing else but an infinite chaos 6? matter, in which were either actually or potentially/ contained all manner of qualities ; by the fortuitous secretion and segregation of which, he supposed infinite worlds to be successively generated stiid corrupted. So that we may now easily guess, whfence Leucippus and Dembcritus had tfeeir infinite worlds^ and perceive how rifear'akin these two Atheistic hypotheses were. But it will not be amiss to take notice also of that particular conceit, which Anaximander had, concerning the first original of brute animals, and mankind. **Of** the former, Plutarch gives us this account:

'Avo^tjtictvSjOOc £v *vypqt* *y£vv»]0rjvae ***ra*** *irpwra* ^wa, Pla. Ph. 1. £.

^r^e 7)Xwaae, a7ro|3aii>£tv *eirl* TO
l^porcfov, /cat Trcoi^ptyyvvjucvov *rov*
^Xotov, *iiri oXiyov yrpovoy*
That the first animals were generaied in moisture, and encompassed about with certain thorny barks,